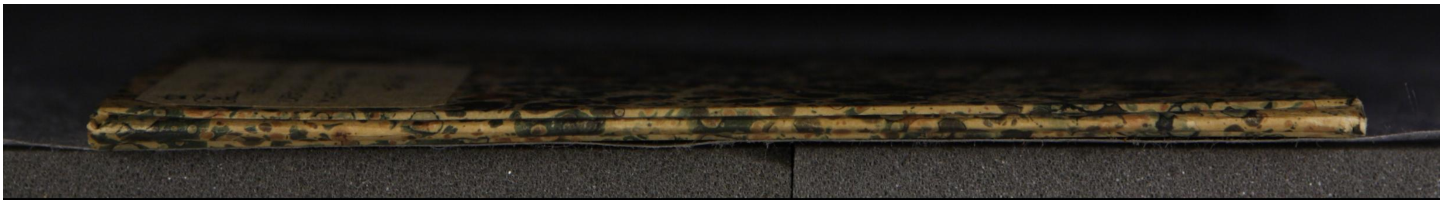
ANDR. KRAG
THESES PHYSICÆ DE CREATURIS SIMPLICIBUS: MATERIA ET FORMA
HAFN. 1597

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CARL LUND

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THESES PHYSICÆ DE CREATVRIS SIMPLICIBVS:

MATERIA ET FORMA:

Diſputandæ Kal: Iunii:

Præſide
ANDREA KRAGIO RIPENSI,
Reſpondente
SEVERINO SVANINGIO,
Ripenſi.

20.-85

HAFNIÆ
Impreſsit Matthias Vinitor, Anno
M. D. XCVII.

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PLATO

VII. de Republ.

Neq; enim te latet ut arbitror: cùm adoleſcentes primum diſputationis artificium guſtant, eo protinus qvaſi ludo qvodam ad refellendum utuntur: eosq; qvi confutant alios ſtudioſè ſectantes, & ipſi alios qvoq; redarguunt, ac diſtrahendis lacerandisq; proximis, catulorum more aſſiduè delectantur. Cùm avtem plures convicerint, & à pluribus convicti fuerint, eò confeſtim deveniunt, ut ex priſtinis opinionibus nullam ratam habeant.

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THESIS I.

PHyſicam de Deo & Natura increata, excipiet ordine creaturarum ſimplicium doctrina: quam hodierna diſputatione ſub appellatione principiorum proſequemur.

II.

Sunt autem principia, creaturæ ſimplices, quæ non fiunt ex ſe invicem, nec ex aliis: ſed ex qvarum conjunctione compoſita conſtituuntur omnia.

III.

Habent cavſarum propterea nomina: & appellantur materia & forma.

IV.

Tanta in illis eſt familiaritas & convenientia, adeoq; naturali & benigna inclinatione ad compoſiti conſtitutionem conſpirant, ut ſeorſim non conſiſtant: nedum in illis ulla eſt confingenda contrarietas.

V.

Materia eſt creatura ſimplex, ex qua omnia compoſita conſtituuntur.

VI.

Appellatur ſæpius Subjectum: quod ad formam comparata, quam in ſeſe recipit, ſubjecti rationem induat: & in formarum permutationibus conſtans perſiſtere credatur.

VII.

Actum proprium & veram exiſtentiam non veremur illi attribuere. Nam etſi potentiam habeat in ſe multiplicem ad ſuſcipiendas formas, & pro ſua parte conſtituendi res varias: tamen actum habet proprium & eſſentiam propriam, per quam ipſa definitur, & eſt id qvod eſt, reſq; actu exiſtentes conſtituit: alioqvin nomine cum forma careret.

IIX.

Iudicatur nihilominus informis & ſola exiſtere potentia: qvod debito modo formata & polita non ſit, avt formam decoram ante compoſitionem, adepta.

IX.

Hac etiam de cavſa dicitur Ens & non Ens, propemodum Eſſentia, ſine forma, ſine qualitate, rudis, confuſa, moles indigeſta,

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obſcura, tenebricoſa,formis perfectis minimè veſtita, rerum compoſitarum mater, firmamentum, nutrix, receptaculum.

X.

Potentiæ avxilio (per quam ejjus præparationem exprimimus) apta redditur ad recipiendam formam,quam non deſerit, niſi coacta, inimico qvodam vinculum diſſolvente.

XI.

Nec propterea materiæ affingendus eſt aliquis ad formam appetitus, alioqvin unam ſolummodo appeteret formam eamq; cœleſtem & divinam: vilioribus ſpretis & contemtim dejectis.

XII.

In acquirenda forma avt ea acquiſita, maleficium aut priuatio materiæ attribuenda non eſt. Exueret enim ſe forma præſtantiori hominis, leonis, equi &c. & indueret ſe forma vermium, ſcarabæorum &c. Sed qui avtor eſt materiæ & avtor formarum,voluit ſuæ,quamq; formam,materiæ acquieſcere.

XIIV.

FORMA eſt creatura ſimplex, cum materia ad compoſiti conſtitutionem conſpirans: tanquam ejjus confirmatio perfectio, abſolutio, 'ȣσία, λόγος: Cum per hanc compoſitum, eſſentiam,finitionem, & perfectionis complementum accipiat.

XIV.

Hæc cùm nuſpiam exiſtat niſi cum materia conſuncta, mirificè ejjus origo Phyſicorum cruciauit ingenia: Sit ne ea, inſita quadam & naturali potentia materiæ, an verò aliqva efficientis vi in materiam inducta: cùm non ſolum á materia ſeparetur, ſed nihil animadvertatur ſeorſim extra materiam perſiſtens. Excipio avtem hìc humanam formam, qvæ communem formarum ſortem ſuperauit.

XV.

Eorum ſententiæ accedo qvi formam non á materia generari arbitrantur, ſed è cœlo, avt à primo & æterno illo motore & rerum generatore immitti. Nam qvemadmodum jam homo & ſol generant hominem, & hominem poſtea generat novus

homo:

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homo: Ita præter hæc id qvod eſt omnium primum omnia movens generavit hominem, humanam formam & reliqvas.

XVI.

Cùm enim forma non fuit in materia perpetuò, immigravit qvondam, repente admodum, temporis videlicet momento, qvando res factæ ſunt: Emigrabit etiam momento, qvando rerum erit corruptio. Sed priuſquam in materiam demiſſa eſt, ornatus & præparatio qvædam materiæ deſiderabatur: ne qvid formæ adventum prohiberet.

XVII.

Hinc Philoſophi, ut præparationem ſufficientem, ita formam è potentia materiæ, liberaliori ſermonis uſu, educi ſtatuerunt.

XVIII.

Atq; ſic fit ex præparata materia & forma compoſitum: Verùm qvomodo illud unicum ſit, ex duobus tamen conſtitutum: & qvomodo forma ſit in toto, & in qvalibet parte, tota, mente percipere avt verbis eloqvi havd eſt nobis integrum. Cùm humanæ ſapientiæ qvædam pars ſit nonnulla æqvo animo neſcire.

XIX.

Id certum eſt, formam eſſe rem adeo divinam, qvæ aliam totam ſubſtantiam ſua impleat ſubſtantia: ut ex utriuſq; unione, compoſitum reddatur: Cùm hæ ſint cavſæ internæ, mutua coordinatione inter ſeſe ultro citroq; dantes & accipientes, ſuo utraq; modo, aliqvam perfectionem.

XX.

Talem formam accidens, Craſin, avt temperaturam aliqvam appellare Philoſophi non eſt. Siqvidem materia qvæ rebus omnibus una & communis eſt, non poteſt illis diverſitatem qvandam ſubſtantialem attribuere: ſicut neq; accidentia qvæ non ſunt ipſa ſubſtantiæ: ut neceſſe ſit rerum formas ſubſtantias eſſe, & præſtantiores compoſiti partes, qvæ præter Eſſentiam & definitionem, eſſentialem ab aliis differentiam, illis attribuunt.

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XXI.

Verùm qvia in occulto deliteſcant rerum Eſſentiæ, & incognita ſint vera formarum nomina, factum eſt, ut celeberrimi Philoſophi, Elementorum & aliarum etiam rerum formas propriorum & inſeparabilium accidentium nomine appellaverint.

XXII

Forma rei cujjuſq; ſimplex eſt & unica : qvæ tamen ſubjecto opus habet multiplici & officina inſtructiſsima, ad multiplices & compoſitas obeundas functiones : à qvibus poſtea perfectio illius judicatur ; varii illius efficiuntur ordines : dignitates variæ.

XXIII.

Ea enim cenſetur perfectiſsima & utiliſsima, qvæ formam humanam eſt conſecuta, actionum divinarum opificem.

XXIV.

Actiones hæ variæ in partibus & inſtrumentis variis, ut ſuam perfectionem & vim agendi à forma accipiunt: ſic forma relinqvente ſubjectum non remanet amplius ea varietas : qvamvis remaneat ejjus qvoddam ſimulachrum, qvod nihil eſt aliud, qvam vilioris formæ temperatura & Craſis, avt etiam præparatio qvædam in materia ante principis formæ adventum neceſſaria.

XXV.

In Forma duo conſideranda: Idea & Exemplar.

XXVI.

Idea eſt forma eſſentialis ſingulorum, nihil per accidens, ſed ſempiternarum Idearum in mente divina progenies.

XXVII.

Non itaq; ſunt Ideæ ſpectra erratica in aëre volitantia, ſed Naturæ qvædam communes in ſingularibus, divinitùs illis impreſſæ, ut inde dependeant, tanqvam ex uno lumine plures diffluunt radii.

XXIIX.

Niſi enim tales eſſent in Natura Ideæ, fruſtranea & incerta eſſet omnis rerum cognitio ; nullaq; ratio avt actionum in Natura proportio exiſteret : ſed ſine omni ordine, facilè una ſpecies in aliã tranſmutaretur.

Exemplar

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XXIX.

Exemplar eſt forma ad Ideam conformata, & Ideæ figura: in qva ſingulatim aliqualis ineſt nota, per qvam ſingularia invicem diſtinguuntur, qvæ alioqvin communibus actionibus & affectionibus conveniunt.

XXX.

Hoc pacto conſideratæ formæ Ectypa qvædam dici poſſunt, qvaſi opera ex ipſis typis & Ideis formata & expreſſa.

Atq; hactenus de creaturis ſimplicibus ſev principiis: qvibus proxima diſputatione, volente Deo, annumerabuntur Angeli & Animæ, nullibi in Phyſica locum commodiorem reperientes.

Veritas odium parit.

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